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Volume LXXVI CHICAGO, FEBRUARY 3, 1916 Number 23

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

„Klokke, ring Fred."
„Chime loudly, Bell."

✣ ✣

Chime loudly, bell, over hill, over dale,
Tell: blue is the sky beyond the dark veil,
Chime for the poor wretches groaning in pain,
Chime love and peace to the world once again.

Chime deeply, bell, through the hearts of us all,
Touch what is ready to answer your call,
Name us whatever to peace does incline.
Turn our hatred to charity's sign.

Call to our memory each tender word,
Call forth our longing to home and accord,
Remind of the wives in agony sore,
Remind of the mother whose son is no more.

Chime loudly, bell, over armies and hosts
Chime through each heart that scornfully boasts,
Rescue our souls from each trouble and pain,
Chime love and peace to the world once again.

—Josias Bille

Sung at New Year's Reception to Ford Peace Delegates

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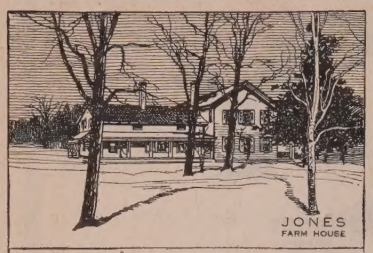

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CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVI. THURSDAY, FEBRUARY 3, 1916. NUMBER 23

A VISION OF THE FLAG.

(An International Anthem.)

I gazed beyond the strife of alien brothers,
And a vision of the glories yet to come.
I saw a flag in the breeze unfurl—
A blessed flag—
That unfurled, and unfurled, and unfurled,
And I gazed in rapture, in realization, and in wonder.
I saw one star unfurl—
And then another, in the blue,
The blessed blue of the sky;
Stars of a golden light;
And of the soul's magnitude.
One star for each land and country
Was in this flag that covered all—
And then I looked again—
And knew that I was gazing at the Heavens.
Not that we should love our country less,
But that we should love our whole world more.

For the Public —*Julian P. Scott.*

A Jacksonville, Ill., church celebrated New Year's day in a unique manner. A corps of twenty-six readers was chosen by the pastor and the fourteen hours between 6 a. m. and 8 p. m. was divided into a half-hour stint for each reader. One good sister began in the dark of the early morning at the first words of the New Testament and she read aloud for the time allotted to her. Four other members kept her company. These five were again present at 8 p. m. when the last words of Revelations completed the work of the twenty-six readers. In this continuous fourteen-hour service every word of the New Testament was thus read aloud without a break. No report has reached us as to the number of auditors who availed themselves of this unusual privilege as a pleasant and profitable way of beginning the New Year.

Among the exchanges on the UNITY list is one called *Humanity*, which comes regularly every fortnight across the sea from Madras, India. The wrapper has stamped upon it "Passed Censor—Bombay." It is a meager little publication with just a few well spread out "ads," not overly fine paper or press work, and in its contents carrying a pathetic appeal from the sad heart of India to its stronger, more prosperous brothers, and yet there is about it a brave, sweet, earnest atmosphere which gives it always a prompt welcome. We have learned to seek in its pages the simple word which is yet universal though often quaintly stated. Its motto is "Knit together in silken bonds of Divine Love, Children of God, what ignorance is this that keeps us apart?" We quote from the first page of the last number a few of its epigrammatic sayings:

Character is a perfectly educated will.

* * *

Weakness is wickedness in the long run.

* * *

Daily prayers are the best remedy for daily cares.

* * *

The first test of a really great man is his humility.

* * *

To have faults and not to strive to correct them is to add to them.

* * *

The Lord gets his best soldiers out of the highlands of affliction.

* * *

Wisdom is oftentimes nearer when we stoop than when we soar.

* * *

Kindness does not consist in gifts, but in gentleness and generosity of spirit.

About the sanest group of people in Chicago is the Prairie Club. Every Saturday in the year regardless of weather conditions, rain, snow, frost or mud, promptly at noon, they don appropriate boots and garments for walking, and leaving behind office, store and home, they start out "for to admire and for to see," spending many happy hours getting better acquainted with the sand-dunes to the south, the lake shore ravines to the north or the thrifty, rolling prairie country to the west. It would be hard to find anybody who had the courage to admit he did not love the country in the summer time, though it is a puzzle to know how they find it out, most of them, taking their excursions out of town, as they do, in moving picture glimpses at thirty miles an hour rates or more. But comparatively few city people ever see the country in the winter, or have any idea of the joy of tramping among the bare, brown trees punctuated here and there with the silver brightness of birch or poplar, or the rich darkness of the evergreen. A dormant field with its ranging shade of color, brown and red and yellow and olive green, is always a thing of beauty and of re-creation, mental and physical, to the man or woman who looks at it with appreciative eyes. We wish every pair of city-cramped legs, every tired city brain could go "hiking" with the Prairie Club. It might lessen the doctors'

trade somewhat, but, judging from the city health records of the past few weeks, the doctors are keeping just about as busy as they want to be, and would glady exchange the kind of germs that produce the "hiking fever" for those they are fighting.

"Why in the world didn't I go into the dairy business?" is the question a man is tempted to ask himself when he reads in *Hoard's Dairyman* the story of the latest record-beating cow, and particularly if the reader is one of those who still holds to the old theory that any fool can farm and milk cows.

The name of this wonderful animal is Ormsby Jane Segis Aaggie. She is owned by Mr. Oliver Cabana, Jr., of the Pine Grove farms in New York State. She is a pure bred Holstein, almost solid white in color and weighs about fifteen hundred pounds. As a four-year-old she has produced under official test in one day nearly six pounds of butter fat (which means over seven pounds of butter). In seven days she produced thirty-five and one-half pounds and in thirty days one hundred and forty-four. Her owner paid for her two years ago $250. He declares she cannot be purchased today for $20,000 and she has in the meantime added to his herd three calves which he values at a very substantial figure. The man who had the intelligence and the experience to breed and develop this animal could have been no fool, although he did sell her at $250, undoubtedly thinking he was getting a pretty good price for a two-year-old. This cow is unprecedented in all the ages; her standard of performance is of course an extremely high one, and yet ex-Governor Hoard was right when he said years ago that a great cow, like a great man, leaves its impress on its time and ought to raise the average of its whole class and thereby of the whole farming industry.

The last state citadel of religious intolerance within the two Americas has fallen. The three sister republics of Ecuador, Bolivia and Peru have held together until a few years since in prohibiting any public worship not conducted under Roman Catholic auspices, even refusing to recognize the legality of marriages contracted under other forms than those of the state religion. Ecuador and Bolivia had some time since outgrown these mediaeval restrictions, but Peru has persisted in them until the beginning of the present year, when complete religious freedom to all faiths was guaranteed by constitutional amendment. It would be interesting to trace the development of the movement which has resulted in so large a measure of freedom. Few of our exchanges, either secular or religious, have noted it, yet it may well be called, as the *Independent* says, an epoch in the religious history of the continent. E. H. W.

Prof. Peltier, teacher of languages at the Abraham Lincoln Centre, confirms the report of other experts that it is difficult to interest students in the study of French or German in these war times, while there is a lively impulse toward the acquirement of proficiency in the Spanish language among those hoping to use it in traveling or in business correspondence. This is in line with one of the mutual agreements growing out of the Pan-American conference looking toward the encouragement of the interchange of language-study between the Spanish-American nations and those using the English language.

Is War Ever Good?

Is war ever good? How can such a question be taken seriously by one who understands what war is? War is that extraordinary condition of human affairs which makes it a man's duty to murder men, his privilege to rape women, and his sport to despoil little children of home and kindred. War is that inexplicable reversal of human values which makes it justifiable to turn harvest fields into deserts, cities into ash-heaps, inoffensive and happy peoples into hordes of famished wanderers. War is that staggering suspension of moral standards which make it heroic to burn libraries, wreck cathedrals, drop down explosives upon quiet towns, sink passenger ships at sea, let loose asphyxiating gases upon the winds of heaven.

War silences music, paralyzes literature, turns "the towers of art and science into new Babels, so that our philosophers and men of letters, our physicists and geographers, our economists and biologists and dramatists, speak in strange tongues." War strangles truth, destroys righteousness, makes of hate a new virtue of the soul. War sets faithful against faithful, priest against priest, church against church—turns a world of neighbors into a world of outlanders, aliens and foes. War violates all the finer sensibilities of the race, weakens the claims of mercy and justice upon the soul, acquaints generations with unfamiliar hostilities and forgotten barbarisms. War makes destruction and not construction the work of human hands, hate and not love the possession of human hearts, death and not life the chief end of man. War makes it right to do wrong, good to do evil. It destroys the Ten Commandments, turns to dross the Golden Rule, suspends the will of God.

War, you ask, good? Yes, it may be good from the standpoint of some royal dynasty in search of glory, of some politician seeking to maintain immoral balances of power, of some business interest hungry for new markets across the seas, of some soldier itching to test armaments on fields of battle. But never can war be counted good from the standpoint of those who would live in the light of reason and by the law

of love. War may be profitable, heroic, inevitable, justifiable, according to our point of view; but never, from any point of view, can it be good. At the best it is a necessary evil; at the worst, an abomination, like famine, pestilence, infanticide, canibalism, slavery, not to be defended or excused, but condemned and blasted forevermore.

Sir Henry Jones, the famous moral philosopher of Glasgow, summed it all up when he said of England's war against Germany, that it had come upon his country "as a duty." "The British people," he wrote, "have gone forth into this struggle with an open brow and a clear conscience. Their right to go forth in that spirit is irrefragible. But not even this can make the war itself right. No context of circumstance, no compulsion of conscience, no sense of the imperative nature of duty, can turn the waging of war into either a natural or a moral good. The moral world does not admit of such conversions as will turn what is wrong into what is right."

JOHN HAYNES HOLMES,
Church of the Messiah, New York.

Two Crimes and How We View Them

Americans barbarously butchered in Mexico. *Vengeance!—The Press everywhere.*

Another policeman killed in the loop district.—*The Chicago newspapers.*

Within the last fortnight two events have occurred each involving a horrible, an unjustifiable crime. Each resulted in the cutting off of human life by methods nothing short of barbarous. In this respect at least they belong in the same category, though the details are quite different.

What strikes the most casual reader of the newspapers is the disproportion of the attitude of the press and the people generally toward the two cases. In a country full of thoughtful men and women the one incident looms up in such terrible proportions as to threaten the overturning of the peace, the prosperity and the financial foundations of the United States, while the other incident with the same fatal outcome, and involving a much closer sociological appeal to citizenship, after being noted as "Another Police Murder," quietly drops out of the public mind.

Here are the sad, mad facts. In the one case a party of Americans wishes to return from the United States to their legitimate work in one of the mining districts of Mexico. Their route takes them through a part of the country where they have been officially warned that "guerilla warfare is in progress," and where it has been a matter of public knowledge for many, many years—long before the troubles in Mexico ripened into revolution—that the mountains and forests were infested by hordes of barbarous bandits who made safe travel a very uncertain proposition, to peaceably disposed persons of any nationality, including Mexican citizens themselves.

Undoubtedly these travelers took these things into consideration, and, as they had a perfect right to do, decided that the better serving of their financial interests justified taking the risk. They took it and we all know the horrible outcome.

In the second case a young policeman of the city of Chicago is shot to death in a down-town street crowded with men and women attending strictly to their legitimate business of making a living. This young man is engaged strictly in *his business* of trying to keep the streets safe for the rest of Chicago's citizens. He has no expectation of financial reward, he well knows that he, too, is taking a big risk every day of his life, and he takes it with no other incentive than that he thereby performs his duty. He dies a violent death in such performance of his duty, his superior officer speaks a word of commendation, his star henceforth decorates the walls at headquarters and the public outside of the police department promptly forgets the disagreeable episode. No nation-wide call for vengeance is heard, no superior power is asked, nay, commanded to "intervene."

Why is one incident so magnified and the other so minimized? Are we so used to civic crime that it makes no impression on us? Is it simply a matter of geographical or race or political lines? Perhaps we can put some of the responsibility for this sort of mental optical twist on the spirit of jingoism which is hypnotizing the country, and no doubt some of it belongs on the broad shoulders of those financially interested in stirring up trouble between the United States and her neighbors—any old neighbor, they don't care which, so long as the munitions market booms.

We cannot explain it either on the ground that it was fifteen or sixteen men in one case and only one in the other. Give Chicago time enough and her list of murdered officers, already nearly forty in the last six years,—one a week for the last six weeks,—will soon largely outnumber the whole list of Mexican victims. Then we must not forget Chicago is only a small dot on the map of the United States. There are lots of other big, bad cities, some having even worse records than Chicago possesses on these lines.

Whatever be the explanation, the fact remains that at the first rumor of a Mexican outrage chips are piled on shoulders, fists are clenched and eyes begin to blaze. An equally outrageous crime is committed around the corner from our comfortable home and we turn our backs, shut our eyes and quietly smother the flickering efforts of a conscience which is feebly trying to remind us that it is *primarily* our fault that the streets are not safe for all citizens, including policemen.

A. L. K.

Justice Promised to the Philippines

UNITY has always taken the right stand in the question of our duty in the Philippines, and now there is an opportunity for all UNITY readers to use their influence to have the United States keep faith and redeem the promise, given again and again to the Filipinos, that the interests of the United States in the Islands were temporary, the Philippines were for the Filipinos.

A bill has been introduced in Congress by Senator G. M. Hitchcock to declare the purpose of the people of the United States as to the future political status of the people of the Philippine Islands and to provide a more autonomous government for these islands.

It is the same bill, practically, that was presented last year when all our papers became hysterical over the bill granting independence to the Filipinos. Independence was, and is, nowhere mentioned except in the preamble, in which it was and is stated, that it is the purpose of the United States to grant independence when in the judgment of the United States it shall be for the permanent interests of the Philippine people.

The present Senate Bill (381), as it came from the Committee on the Philippines, deals, except for the preamble, with the internal government of the Islands. The body of the Bill is mostly re-enactment of present laws with a few important changes. The present Philippine Legislature consists of two houses, of which the lower is elected by the people and is called the Assembly. The upper house is known as the Commission and is appointed by the President of the United States. The proposed bill changes the Commission to the Senate, to be composed of twenty-four members, twenty-two of them to be elected by the people of the Islands, the other two to be appointed by the Governor-General to represent the non-Christian tribes. The lower house membership is increased to ninety, eighty-one of whom will be elected, nine appointed to represent the non-Christian tribes.

The Governor-General will not be a member of the Senate but will have veto power. Certain legislation cannot become effective until signed by the President of the United States.

The right of suffrage at present is exercised by only about 250,000 male citizens, those who can read and write English or Spanish. It is proposed to extend the right of suffrage to those males who can read and write a native language. This will bring it to about 700,000. The best and most intelligent portion of the citizens are still left without the franchise, but we can trust the women in the Philippines to get the franchise if they ever get their independence.

All appointments by the Governor-General must be confirmed by the Philippine Senate. These with some provisions for redistributing the Islands are the only proposed changes by the United States.

The hysterical condition of the country about war causes strange delusions and the United States may do the right thing in regard to the Philippine Islands from a live motive—from fear.

One lesson the war has taught, Colonial possessions are a weakness and menace in time of war. That being the case, when our much honored and wise legislators in Washington look towards the Philippines they see yellow, an awful spectre appears—Japan; a giant who thwarted Russia, armed ready to overwhelm us. The Philippine Islands that were the most desirable foothold where Uncle Sam could plant his heel while his big foot kept open the door in China, now becomes a back entry by which this imagined enemy can get at us, and with much truth they see that a people held against their will would be a source of strength to the enemy, while a friendly people, a people, who owed their independence to us, would join us in war and fight to the death against a common enemy. And so for our own sakes the present Bill is being amended to promise independence by 1920. Yet the newspapers that only last year gave editorial space to warn the country of the danger and crime of promised independence in the indefinite future, now merely report it as a Washington news item.

It is right. The United States should declare their intention to grant independence when the people of the Island desire it, and not till then. We have lost the right to cast them off when it suits us.

How it would advance the cause of human progress, and strengthen those engaged in the fight for liberty, if the United States could do the right thing for the sake of being right, even when the Big Business interests of the country might lose new territory for exploitation. How discouraging it will be if the United States does the right thing for fear of personal harm and to win favor and service from a weaker people in case of an imagined war.

This Philippine Bill is in the interests of justice and righteousness, so write to your Congressmen and Senators to vote for it from a high motive if possible, from fear if they must. O. C. S.

"TO HAVE, TO HOLD."

How oft we find our store of gold,
Hard-striven for both day and night,
So lightly slips from out our hold,
Elusive in its flight!

So, from the storehouse of the mind,
The treasure which we seek to draw:
We turn to look; this, too, we find
Obeys the selfsame law!

Shelbyville, Indiana. ALONZO L. RICE.

THE PULPIT

A Series of Seven Sermons—Studies of Shakespearian Women

III.

"A Woman Impudent and Mannish Grown"

By Rev. Alexander Webster

In these days of militant feminine assertion, we may well appeal to an interpreter of womanhood so capable and sympathetic as Shakespeare for a judgment regarding a woman in vigorous evidence. Here, then, are the words of Patroclus, in *Troilus and Cressida*:

> "A woman impudent and mannish gown
> Is not more loathed than an effeminate man
> In time of action."

The words were not spoken with regard to any particular woman then in view, but to rouse Achilles, and their reflection is more upon the effeminate man than upon the supposed mannish woman. She was imagined by Patroclus and presented antithetically to chide the apathetic warrior.

There are two principal women in the drama, Helen and Cressida, but to neither of them do the words apply. Of the two Helen is the more impudent, but none of them is mannish, both have an excess of their sexuality.

The women of Shakespeare who assume mannish airs with masculine garb are apologetic and ashamed, and not the least masculine in deportment or character. Portia is the most successful aper of a man's manner, but her assumption of the advocate's robe is so graceful in its boldness as to be charming. Even thus the Lady of Belmont is admirable. The others are timid, tender and feminine all through.

Shakespeare never lets a woman put off her sex for mannishness. He shows Lady Macbeth unsex herself, but it is to become a tiger fiend without compunction. He makes Katharina shrewish, but still she is a woman—"bonny Kate."

The "impudent woman mannish grown" is not to be found in Shakespeare. She is to him a character as much disallowed as an effeminate man. He is the champion of true womanhood charged with the guardianship of all the qualities proper to woman.

But if to be seductive is to be impudent, Cressida is guilty. Let us see, however, in what her guilt consists.

The play in which she appears stands midway between Shakespeare's buoyant comedies, the weighty historical plays and the greater tragedies.

Dowden thinks "this strange and difficult play was a last attempt to continue comedy made when Shakespeare had ceased to be able to smile genially, and when he must be either ironical or else take a deep passionate and tragical view of life."

The ironical touch in the play is seen in the fact that all the Greek heroes who fought against Troy are pitilessly exposed to ridicule. Helen and Cressida are light, sensual and heartless, for whose sake it seems infatuated folly to strike a blow. Troilus is an enthusiastic young fool, and even Hector, though valiant and generous, spends his life in a cause which he knows to be unprofitable, if not evil. All this is seen by Theristes, whose mind is made up of the scum of the foulness of human life.

This play is chiefly valuable, and that in a high degree, for setting forth the disappointment of Troilus with Cressida. It is a drama of disappointed affection, a comedy of disillusion. Youths and maidens should study it, for it would direct, purify and steady their love.

Troilus is a representative of the susceptible youth, ready to fall in love with a fair face. He is Romeo over again with even more of the Italian impetuosity. This is his portrait as drawn by Ulysses:

> "The youngest son of Priam, a true knight
> Not yet mature, but matchless; firm of word,
> Speaking in deeds and deedless in his tongue,
> Not soon provoked, nor, being provoked, soon calm'd.
> His heart and hand both open and both free,
> For what he has, he gives, what thinks he shows,
> Yet gives not till judgment guide his bounty.
> Thus say Aeneas, on ethat knows the youth
> Even to his inches, and, with private soul,
> Did thus in Illuim thus translate him to me.

That description applies to him after he had lost Cressida and was partly disillusioned. We see him first in the opening scene of the first act, "mad in Cressida's love" and withheld thereby from the tented field.

> "Weaker than a woman's tear,
> Tamer than sleep, fonder than ignorance."

He is unfortunate indeed. The whole passion of his heart has gone out to the woman who has "more craft than love."

Cressida is a coquette. She has not the massiveness of Cleopatra, but is of the same sensual make. She flutters and decoys, advances and retreats, is bold and shy by turns, and Troilus is bewitched. At the same time he was

> "As true as truth's simplicity
> And simpler than the infancy of truth."

In answer to his pledge of truth, Cressida said, with hollow protestation:

> "If I be false or swerve a hair from truth
> When time is old and hath forgot herself, let memory
> From false to false, among false maids in love
> Upbraid my falsehood, when they have said as false
> As air, as water, wind, or sandy earth,
> As fox to lamb, as wolf to heifer's calf
> Paid to the hind, or stepdame to her son:
> Yea, let them say, to stick the heart of falsehood
> As false as Cressida?"

Cressida was utterly false to Troilus. She could not be true to any man.

He is a "green goose" when first we see him, but his disillusionment made a man of him. He had a native integrity which came out pure and strong after the error of his love was proved. In his immaturity he was as clay in the hands of the filthy designer, Pandarus, the uncle of Cressida, who led him as a decoy to the fickle object; but when he was delivered from their wiles and supplied by Hector's death with a motive worthy of his heroic powers, he became more of a prop than his elder brother.

We see by the play that it would have been ill with Troilus if he had got the gratification of his calf love. It was an illusive fancy, an irrational whim, a premature passion. The mischief of a thoughtless, rapt-

urous passion is the moral of the play, and it was well worth writing it for that.

Shakespeare deals with all the phases of love illustratively and shows marvelous wisdom. The love which he commends is the ripe, rich, rational love of the proved heart; mind and soul according well in it and giving of their best. He discountenances hasty, boisterous love, o'erleaping or bursting the floodgates of judgment. Of that he shows the disaster. His typical lovers are chaste, strong and ardent, but thoughtful and patient. His best women restrain inordinate men, calm their tempestuousness, bring out their strength and qualify their fervor with fortitude.

In this drama Ulysses stands as the opposite of Troilus, a hard-hearted, worldly-wise man. He is somewhat tedious but is possessed of "the highest and broadest wisdom." He sees all the unworthiness of human life, but will use it for high worldly ends; the spirit of irreverence and insubordination he would restrain in the camp by the politic machinery of "degrees." Cressida he reads at a glance, seeing to the bottom of her sensual nature, and assists in the disillusionizing of the young prince whose nobleness is apparent to him from the first.

There are four women in the play. Cressida and Helen are wanton. Cassandra is hysterical and Andromache is superstitious.

There are many large and valiant men in it—crowds of them—but not one true woman. That is the fatal lack of the drama. All the men are more or less infatuated with the women and are weakened accordingly. Achilles and Hector both fall on that account, and it is only as he is delivered from the sensual and servile affection that Troilus rises in effective power.

The carnality that sapped the Greek soul is exposed in the drama, and we see how gross and vain male power is without the redeeming and purifying influence of noble womanhood.

What can we now say of the impudent woman mannish grown?

We see by the play what evil there is in the lack of women to match the large men, and we wish there had been at least one woman to match the heroes. Shaskespeare believed so much in the power of woman that he could not honor a small, poor-spirited half-woman, or refrain from showing with ironical contempt the state into which men fell with fair and fickle women. We have the twang of his irony all through this drama as he exposes the infatuated movements of his giants in the toils of worthless women.

Suppose now we take our social condition today in the light of this play. It would be a libel on our women to say they are like Cressida and Helen, and yet is there not too much sensuality in sexual relations? Is not the common idea of a woman's function that of bearing babes? Are women expected to be intellectual, comrades with men in thought, partners in evolutionary struggles? Are conditions such with women as a whole as to let them be highly spiritual? Are not woman's relations with man materialistic, mercenary, meretricious?

If we may judge by some effusions there is some uncertainty and confusion regarding the kind of woman suitable for the modern man.

"She is not sweet, the woman that I love;
Nor is she fair;
Not wise in any lore that books can tell,
And yet she knows the secret of a spell
From feet to hair.
Not fair, nor sweet, nor wise is she I love
Beyond a name.
Incarnate mystery of negatives;
Unsolved, unsolvable, a spell which lives,
Elusive flame,
And which she is—the woman that I love."

The "negatives" have to be admitted and the "elusive" material recognized. And we have to confess that men and women are not equal in intelligence and power, nor at one in ideals. The woman has been kept indoors and her mind has become narrowed to her house. She has not been trained to observe and think as men have. She is behind man in science and art. As for politics and economics, she is outkept and ignorant. In morality and religion she is a drag. Man feels hindered by her. He would advance faster and further but for her. He defers to her superstition and is made weak and insincere thereby.

Woman's influence on children is retrogressive. The censervative restraints of heredity operate through the mother.

The mother's influence in *Troilus and Cressida* is arrestive. In the third scene of Act V Andromache, Hector's mother, enters and entreats him to unarm because she has had ominous dreams! The superstition of the mother breeds slackness in the child.

In spite of ironical references to "impudence," we need women of more assertive and advanced nature, having more correspondence with the developed manhood of our age. We must not mistake militancy in women for mannishness, nor think that a claim of political and economic equality is unsexing.

We may be sure that nature will persist with womanhood as with manhood, and work for the development of both, so that they may be the two wings lifting humanity to paradise.

This drama shows life wingless on the woman's side. The feminine wing is broken, soiled, trailing in the mire, or folded in superstitious fear, and all the strength of giants cannot avail; their might lacks the inspiration of woman's purity.

Let us take Walt Whitman's idea of a city:

"Where children are taught to be laws to themselves and to depend on themselves,
Where equanimity is illustrated in affairs,
Where speculations on the soul are encouraged,
Where women walk in public processions in the streets the same as the men,
Where they enter the public assembly and take places the same as the men,
Where the city of the faithfullest friends stands,
Where the city of the cleanliness of the sexes stands,
Where the city of the healthiest fathers stands,
Where the city of the best bodied mothers stands,
There the great city stands."

The words of the poet are a prophecy, not a photograph. The great city is yet to be.

"We are builders of that city,
All our joys and all our groans
Help to rear its shining ramparts,
All our lives are building stones.
It will last and shine transfigured
In the final reign of Right;
It will pass into the splendors
Of the City of the Light."

In such a city women would be wisely modest and finely capable, recognizing the requirements of modern life. More of their native womanliness would

be drawn out, because it would be needed to complement the evolved manhood of the male.

What men and women have to do together, according to Shakespeare, is to "get hold of the realities of human nature and human life, to found upon these realities, and not upon the mist or the air, their schemes of individual and social advancement." They have to develop "a capacity of seeing many facts, of meditating, of feeling deeply, and of controlling such feeling." They have to "avoid injuries which interfere with growth, escape from enemies which bring life to a sudden end, and acquire strength and skill and prudence in dealing with the world." They have to get hold of a personal power which shall fit their organisms to meet not only the ordinary occurrences but the unforeseen emergencies which come suddenly on the soul.

Round men and women at all times there lies the world, suggesting inquiries into mysteries that confront and baffle, and the question arises how they should proportion their interests. How much energy is due to the little objects that claim material concern and how much to the great things that present themselves to the spiritual sensibilities?

We may be quite sure that an equality of education and power between man and woman would tend to develop and strengthen the natural qualities of each.

It is the woman's privilege to keep the man to his manliness, to urge him to higher manhood, to larger and more characteristic being. She should abate nothing of her claim upon him, but require the utmost of which he is capable.

And likewise it is the function of the man to keep woman to her womanliness, to seek from her all that womanhood is capable of, and hold her to her natural and divine femininity.

IN TIME OF WAR PREPARE FOR PEACE.

The sense of man as springing from the earth
Makes kings and monarchs reign by right of birth;
When nations cease this man of clay to trust,
Their dynasties will crumble into dust.
The Golden Rule as God's eternal law
Reveals a government without a flaw,
And Reason takes her place upon the throne
Where rulers qualify in Mind alone.

When all men learn in God as Mind to trust,
To mental laws they will their thoughts adjust,
For reason rules where military might
Is subject to the higher force of Right.
The pride of country is a source of strife
Which conquers men in every walk of life;
It makes them feel that might is ever right
When they're prepared with men and ships to fight.

Those men and nations are consumed with pride
Who think of God as partial to their side;
For they who rule must dignity maintain
Without regard for countless millions slain.
If our protection must on arms depend
And all men fight their honor to defend.
The motto on our coin then change we must;
Instead of "God" 'twill be "In guns we trust."
All strife will end and wars for conquest cease
Where Love has ushered in the Prince of Peace.
For Mind supreme will reign in every land
When God is Life and Truth we understand.
Where Fatherhood of God all life combines,
And Motherhood of God all thought refines,
The Brotherhood of Man shall peace restore
And Love will rule the world forevermore.

From San Francisco Bulletin. —*J. W. Russell.*

(Dedicated to his nephew in the trenches "somewhere in Belgium.")

STUDY TABLE

A Significant and Helpful Book

To the Editor:

I wish to commend a recently published volume, "Modern Words of Religion," a collection of twenty-five essays, which has been brought together and edited by Rev. Dr. Carlyle Summerbell, a prominent minister of the Christian Connection. The volume (262 pages) is attractive in print, paper and binding. It is issued by the Christian Pub. Ass'n of Dayton, Ohio.

The animating spirit of Dr. Summerbell in preparing this book is the very commendable enthusiasm for Christian unity. He rightly pleads that an important step in this direction would be for so-called liberals in religion,—Quakers, "Christians," Congregationalists, Unitarians, Universalists—who have so much in common, to begin at once to come closer together and co-operate more heartily. He is not so foolish as to urge the extinction of denominations, but he does eloquently urge a change of emphasis from sectarianism to that "dear togetherness" which would mean peace, power and progress. It is to promote this spirit and movement that he has brought these papers together and presented them to the public. In varying degrees and in different ways they emphasize this general aspiration. His introductory chapter is all too brief, and every reader will regret that he did not elaborate this theme at greater length and thus put more of himself into these pages.

But as it is, the volume is valuable and it will have helpful influence. Nine of these papers are by *Christian* ministers, who present the various ideals and policies of the Christian Connection, and the general reader will be glad to have this information respecting a religious body whose history and purposes are too little known. The Universalists are fortunate in being represented by Drs. Bisbee and Crane, whose statements are remarkable examples of attractive diction, careful consideration and gracious winsomeness. The Friends are well represented by Edward Janney. Two contributors add great value to these pages, though not specifically devoted to the motive of the volume: President Eliot's stimulating discussion of the "Religion of the Future," and Professor Toy's illuminating description of the practical results of "Biblical Criticism." Foreign Missions, too much neglected by liberals in the past, as one of these contributors, Dr. Wendte, confesses, is the theme of four chapters. Rev. Dr. William I. Lawrence writes suggestively of Sunday School problems, a realm in which he is master. Dr. Wilbur F. Crafts is forceful in discussing "The New "Chivalry." The Congregationalists are represented by three contributors: Dr. Jefferson discusses "Peace;" Dr. Sperry, "Imagination in Religion," and Dr. Swift, "Membership in Congregational Churches," —all interesting papers. Rev. Dr. John F. Newton (Universalist) makes many valuable suggestions on the abiding values of Lent.

This book may be taken as a helpful sign of the times. It is an expression of the mellower religious temper of the age, which has become ashamed of the old spirit of sectarianism, and it will contribute much to the advancement of the movement for wider fellowship and a more effective and fruitful co-operation in the religious world. It ought to be widely read, and when read, it will do good.

JOSEPH H. CROOKER.

Radiant Faith in the Midst of War

A brilliant little volume has just come from the pen of our new poet and philosopher, Horace Holley. It is entitled "The Social Principle,"* and pictures with penetrating insight the supreme need of our day. Science and invention have through the release of our latent energies re-created the face of our material civilization and won the recognition of practical people. But we still call the poet and the prophet impractical and visionary. Now the tables are turning. Who is really the more impractical, "the poet who cannot pay his lodgings," or "the manufacturer who cannot avoid strikes or the politician who cannot avoid war?" "Unpracticalness is a two-edged sword; it cuts both ways."

Practical engineers and executives need to summon new energies, the love of the saint, the vision of the poet, the spiritual insight and dynamic of the prophet, if they are in the future to prevent war and social dissolution.

These new energies, Mr. Holley with true vision, sees already emerging, like the coming of the first flowers of spring. Many old ecclesiasticisms and patriotisms are dead and sterile. But a new social and spiritual order is arising in the midst of the March storms. "Let us not make the mistake of those who lamented the passing of the glory that was Rome because they could not realize the coming of the ecstacy that is God."

ALBERT R. VAIL.

CORRESPONDENCE

From the Henry Ford Peace Expedition

The Ford Peace Expedition has already demonstrated that it is a success. It cannot fail, even if the hopes of Mr. Ford and his immediate associates that they may be able to stop the war sooner than it otherwise would are not realized. The expedition is more than justified by what has happened in Christiania and in Stockholm. The expedition has focused the attention of the neutral countries and to some extent the belligerent countries on the subject of peace and the question of disarmament. In Norway our reception was most remarkable. A hostile and indifferent press had already, before we landed, endeavored to poison the minds of the Norwegian people in regard to the character of our expedition and its personnel. I have reason to believe that the makers of munitions of war in America, at least, indirectly have supported this endeavor. The Norwegian people were led to believe that we were a disrupted company that landed upon their shore, utterly incapable of any united action, when the contrary was true. There were no serious differences of opinion among us on our voyage. A few in our party, while personally opposed to "preparedness" in America, did not think it advisable for the Ford Expedition to make any declaration on the subject. But this difference of opinion has not prevented united and harmonious action on the part of all members of the conference, with the exception of two persons.

Owing to delays in cable service the people of Christiania were not able to make definite preparation for our reception until we landed, with the exception of two meetings which were arranged by wireless a day before.

We arrived in Christiania Sunday morning, December 22nd. That evening a meeting was held under the direction of the Christiania Students' Association. This organization consists of students in the university, professors and graduates of the university. It is, as its President said, "A Norway within Norway." It represents the best thought of the country and it was a distinct honor to us to be received by this association, and it revealed the fact that the thoughtful people of Norway were in sympathy with our undertaking. The addresses by Jenkin Lloyd Jones of Chicago, John D. Barry of San Francisco, and the statement of our plans by Mr. Louis P. Lochner were enthusiastically received.

The following evening a meeting was held at the Mission House under the auspices of the Christian Section of the Norwegian Pastors' Peace Association. This meeting was attended by 1200 people who paid an admission fee of 25 ohre. The principal address of the evening was given by Senator Helen Ring Robinson of Colorado, to which the audience responded heartily. Addresses were made by Governor Hanna and Judge Lindsey, but the great address of the evening was given by Pastor Hanson, whose address captured the audience and revealed the sympathy of the people with our cause.

The following night a banquet was given to our party by the Students' Association. At this banquet Dr. Charles F. Aked of San Francisco, gave a most wonderful address. It was followed by one of the most wonderful demonstrations I have ever seen. He succeeded in breaking down the reserve of these scholarly northerners and won to our support a number of the leading people of Norway, among whom was the Attorney-General of Christiania. It is true that the conservative press at first ridiculed our expedition and its plans, but before we left this same press was respectful, and I am told after we left became sympathetic. The radical and social democratic press were with us from the start and gave most sympathetic accounts of our meeting.

We left Christiania at 10 a. m. on the coldest day that this country has seen for one hundred and thirty years. Our train was delayed and we did not arrive in Stockholm until the following morning at 7 a. m. A delegation of citizens headed by the Mayor, accompanied by one hundred students bearing torches had waited for us until 2 o'clock in the morning, in spite of the awful cold of the night. This indicated to us the kind of reception we would receive in Stockholm, and we were not disappointed. Friday evening being Christmas Eve, no meetings were held, but Christmas morning at 8 o'clock a special Christmas service was arranged for us at the Odeon Theatre by the citizens of Stockholm. On Sunday morning the social democrats had a meeting in the great Folks House, and on Monday evening another great meeting was arranged at the Academy of Music by the citizens' committee. Here Mr. Lochner again made a definite statement of our plans, which was more than enthusiastically received. The great speech which captured the audience was made by Dr. Aked. The people were so enthusiastic after this meeting that they asked us to stay over another day in order that a great mass meeting

*Published by Laurence J. Gomme, New York, 1915, 75c.

could be held in some larger hall. The Academy of Music seats 1200, and was packed.

On Tuesday evening the party gave a banquet to the members of the different committees that had arranged meetings in Stockholm. Most of the speakers were Swedish, who, with the exception of Mayor Lindhagen, spoke in English. I wish I could give you some conception of the enthusiasm of this meeting. It was a most inspiring occasion. The Mayor had been indefatigable in his efforts to make our stay here a success.

On Wednesday evening a mass meeting was held in the Circus. On account of difficulty in securing a place for meeting, no announcement was made until the morning of the day of the meeting. The Circus is on the outskirts of the city and yet its 2500 seats were all taken and a number of people were standing. It was a great audience, which responded most enthusiastically to our pleas for peace and disarmament. Addresses were given by Miss Lella Faye Secor of Seattle, Washington, myself and Judge Lindsey. We are all agreed that the meeting represented the high water mark of our journey. At the same time that the meeting was being held, Dr. Aked addressed, in the banquet hall of the Grand Hotel, a meeting for English speaking Swedes, which was arranged at their suggestion. Today at 2:30 a former rector of the University of Stockholm will address us at a meeting in the same place. We leave tonight for Copenhagen. Telegrams received from there have assured us of a hearty welcome.

When we left New York a crowd of more than 5,000 people stood for two hours, wildly cheering, singing and wishing us God speed. Among them were John Burroughs, Thomas Edison and William Jennings Bryan, who received a great ovation as he walked down the gang plank. That good-bye which that crowd gave us revealed to us the fact that we represent the great heart of America beating in sympathy with stricken Europe. The sneers and jeers of the New York press we are convinced does not represent the American people. The thousands of telegrams expressing hearty approval of our venture, which were received by Mr. Ford prior to our departure, are a truer indication of the attitude of the American people than the distorted accounts written in the sensational press. On shipboard, cables were sent which utterly misrepresented the spirit of our party and tended to discredit Mr. Ford and his enterprise. But in spite of these the people of the countries which we have visited have come to understand our purpose, and, as influential men told me in both Christiania and Stockholm, the people of both these countries are heartily with us. I am thoroughly convinced that our mission is a success.

Furthermore, we have made clear to the people of Europe that a large number of the American people are heartily with them in their desire for disarmament. May I not add a personal word in regard to Mr. Ford? He is one of the simplest and most democratic of men. He does not consider his great wealth as his own, but believes that every penny that he has should be devoted to the cause of humanity, and he is willing, as he told me himself, to use all of his wealth, if necessary, in order to defeat the campaign of preparedness in America. A great soul, devoted to the service of mankind, is revealed in the very face of Henry Ford. He so inspired every member of the conference, that when he, on account of illness, was compelled to leave the party, we were more determined than ever to go forward with his plans. We have erased the word "failure" from our dictionaries and have consecrated ourselves to the great cause of peace and the realization of disarmament. We need the support of every lover of mankind in America. To those who do not appreciate the value of ideals our adventure may seem to be a most quixotic adventure, but those who understand what are the great forces that move men are convinced that we represent a movement which the might of king and the powers of army cannot withstand. In time the victory will be ours.

ARTHUR L. WEATHERLY,
Pastor of All Souls Church, Lincoln, Neb.

Stockholm, Sweden, Dec. 30, 1915.

Christmas Thoughts in Time of War

An Address Delivered By Carl Lindhagen, Mayor of Stockholm, At the Christmas Matins Service Held Dec. 25, 1915 at the Odeon Hall in Stockholm to Welcome the Members of the Ford American Peace Expedition, at Which Jenkin Lloyd Jones Spoke in Response

Like every other manifestation of life, the fortunes and vicissitudes of peoples are a mirrored reproduction of nature's laws. The tree adds rings to ring in its girth as year follows year, and each such new information is the offspring of the patient co-operation of spring, summer and autumn. Thereupon follow the falling of the leaf, winter dormancy, and finally a fresh leap in development, the teeming vernal forces ready to inaugurate the selfsame cycle anew.

This reawakening of nature, a process of such vital significance, has been celebrated from ages past by most of the nations of ancient origin at the midwinter season of the year. The celebration has taken the form now of sacrificial feast in honor of those gods that stood for the new-awakened forces, now of various other customs and practices. Of that nature were the Jewish Temple-Consecration Anniversary, the Greek Chronia, the Roman Saturnalia and the Scandinavian Midwinter "Blot." Dipping in the pan, eating ham and drinking yule ale as practiced in these parts, were symbols of the material expectations entertained. The lighted candles and torches, on the other hand, represented the sun, the life-giver, the regenerator, the looked-for spiritual light.

Hence also Christmas was constituted the principal feast solemnized under the Christian dispensation. The actual date of the birth of Christ was not known, but it was made symbolically to synochronize with midwinter, Christ himself being the subverter and overthrower of the powers of darkness, and at the same the harbinger and the herald of the light of truth.

Thus the constitution bestowed upon this world by Christianity contains as its guiding ideal Peace on Earth and Good Will towards Men. The policy that Christianity is prepared to pursue from day to day it proclaims in the words: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Its tactics follow the principle: Love overcometh all Things, a direct contrast to that of the parliaments, chiefly concerned as they are with fist-law and strug-

gles to get the better of one's neighbors and come out on top.

Peace upon Earth, however, can only be attained by strife. Consequently Christianity announces, with what is but a seeming contradiction, that it will bring not Peace upon Earth, but a sword.

What species of sword? The bloody weapons wielded by one people against another? Nay, by no means.

The call is to strife in the power of truth, whose weapons are to be launched against the Scribes and Pharisees, Hypocrites, against the Money-changers in the Temple, against the prevarications and lying of officialdom, against the self-righteous who sit in high places, that is, in other words, against everything that oppresses the nations and individuals everywhere.

The French Revolution denoted for Europe the dawn of a new Spring, an emanation of those mutually inimical forces, spiritual and material, that are always at work simultaneously. The wise and sensible instincts deep-seated in human nature aroused themselves to wage warfare under a new banner, whose legend ran: Liberty, Equality, Fraternity. Behind that new standard, however, there cropped up and asserted themselves sundry new interests of a material nature, represented by a fresh leading class, the bourgeoisie, with a new ideal of its own: Liberty of Trade.

The century that followed that new dawn has now in its turn attained maturity, and yielded fruit. The fresh efforts to secure liberty have disengaged and rendered serviceable to man steam and electricity, but human ideals have once more proved wanting and illusory, new fetters having been forged to imprison the individual, as a result indeed in large measure of the disengaging and harnessing for man's use of the natural forces above named.

Liberty of Trade was the dominating note, resolving itself into liberty and license for each one to settle for himself as best he might. The consequent internecine warfare drove the weakest to the war, facilitated the ever increasing monopolization of trade, and personal activity, and rendered the proprietorship of land a source of expulsion of population on a large scale; all thought and desire to achieve the best for the greatest number and to realize the brotherhood of man was still absent from the minds of the powers that be and impracticable for the private individual.

Now for the world we live in winter has set in, and a veritable Siberian winter, too. The so-termed practical politics have gone bankrupt in the grand style. We shall have to clean the slate and start altogether afresh.

We recollect the legend of Sleeping Beauty, the Princess who was endowed with every superior accomplishment, but was doomed withal by a cruel fate to lie fast asleep for a space of a hundred years. All around her, too, fell asleep at the same time, and round about her palace there grew and grew an ever thicker, more impenetrable rose-bush hedge.

Many were the kings' sons that sought to make their way through the hedge, and so tear asunder the magic web within which the fair Princess lay ensnared. But the youths only stuck fast and were unable to extricate themselves from the toils. Such a Princess is our miserable, unhappy Europe become. The product of the peculiar energies of a great variety of immigrant peoples possessed of a thousand and one possibilities of advance, she now lies sleeping, as it were, the sleep of death. Blind foolishness has settled down upon her like a millenary spider's web, choking and precluding the exercise of her rich spiritual endowments. All around that fort the money-changers, the Scribes, and the Pharisees, or, in other words, all those myriads of authorities duly constituted by the grace of God or of man, stationed to keep guard over the prejudices and vested interests of thousands of years, have erected a protecting wall to all appearance insurmountable and not to be broken through.

Many are the fires that have been kindled in the hope that their warm rays might awaken the sleeper. Many penetrating breezes have played upon the fort only to die away before the unaccomplishable. Many a dashing torrent has tried to permeate and wash away the magic enceinte but has been fain to lose itself in the sands of the desert.

And now we have the Ford North American Peace Expedition in our midst, come hither as the bearer and upholder of a truly grand idea, determined to strike a blow hard enough to break through the barricades, and so to effect the deliverance of the ill-fated European peoples' soul.

It has been your will and desire to contribute your quota, from a new quarter and in a new mode, to the output of spiritual munitions of war, which all in good time are destined to expel even stupidity from its fortified entrenchments.

As men and women of wisdom and experience you will not take it too much to heart that the official world and semi-official personages here in Europe turn their backs upon you. Why, it is among such as they that our spider put up her mill for the weaving of the web wherewith to ensnare the Princess.

As men and women imbued with meekness of spirit you will also understand that it is only by patience and by the combined effort of many forces acting in unison that succor can be rendered to the imprisoned.

Those of us here who are engaged in fighting our battle to arrive at the same goal, are grateful to you for the new ally we have won in you. We are specially grateful to you for coming just at this midwinter season, compelling us to put aside somewhat the ordinary interests centering around the keeping of Christmas and to direct our minds rather to those matters that at the present juncture are of more moment than aught else.

You may rest well assured that your admirable contribution in the present undertaking will play its part in effecting that breach in the ancient walls through which we shall finally enter to carry the citadel by storm.

Let us all, men and women, stand shoulder to shoulder and rally to the new banner of the coming age, bearing the new device: Bread, Liberty and Individual Responsibility. The blood and tears of the World War *must* at any rate yield the promise of the dawn of humanism in the world.

"The length of a man's life is what he gets into it, not the time it stretches over."

"Relations are always the most difficult fellow creatures, because they reckon they are justified in putting aside all the common decencies of reserve that lie between us and other people."

A Welcome

From the Women of Stockholm to the Women of the Henry Ford Peace Expedition by Hélene Philipson, Teacher, December 27, 1915

We want to thank you most sincerely for having come to us here in the North from over the great waters on your mission of Light and Love. We of all people ought to understand and to sympathize with you.

From time immemorial we Northerners have kept this old yuletide at the darkest and coldest time of the year; we have celebrated the coming of the Light when it seemed farther away than ever. Round the fires of home, family and friends are gathered together feeling their mutual bonds grow closer and at the same time their universal love and pity grow wider. The fires of their own hearths and the lights in their own yule trees speak to them of fires unkindled and darkness reigning in other homes. They cannot rest satisfied before they have spread light and warmth to as many hearths and homes as possible.

So in this fearful darkness and coldness reigning among the nations all around us you have felt you must go forth upon this mission of Light and Love among the peoples of the earth. The greater the darkness the more need of the light; the fiercer the hatred, the more all-important the Love. The more awful the realities of war present themselves, the more needful to point at the ideal star of peace to poor misled humanity.

For that is what we have felt and feel more keenly every day, that it is the ideals of humanity that are at stake. The danger of *Might* trying to replace *Right* is ever before us. Therefore every effort to further peace and righteousness among the nations must always find support among us. If we believe that nothing but right and righteousness will serve mankind in the end it is our duty to keep repeating it in words and deeds until we shall be heard. That is what you are doing and so we wish you Godspeed on your mission.

May the bells of the coming New Year *"ring out the old* and *ring in the new,"* "ring in the nobler modes of life," "ring out the thousand years of war, ring in the thousand years of peace."

HOW LONG?

So long as pampered kings and emperors
Rule by the grace of God, and not of men,
So long must peasants fight in cruel wars
To guard the honor of these gentlemen.
For what are common men but servile hordes
Fit only to build towns and till the land,
Or, at the instance of their overlords,
Murder their neighbors at the king's command?
On some pretense that an affront is given
Which oligarchs and kings cannot excuse
Because their sacred (?) honor would be riven
To atoms; so, these rulers rather chose
To send a million men to certain death
Than have their kingly honor tampered with.
That would infringe upon their dignity—
A dire misfortune—to them greater far
Than the wide wanton waste of property
And brutal murder of revengeful war.
Surely "this is the twilight of the kings"—
Those useless ornaments have had their day
And must give place to other furnishings
More consonant with the genius of the world's next play.
But when these fiendish (Christian) wars have passed away
What next shall be, no prophet-poet yet may say.

JOSEPH WOOD.

Greeting to Our American Guests

At the reception given at the Old Glypothek by Sven Lange, January 1, 1916

Ladies and Gentlemen:

We wish to bid you heartily welcome among us and to tell you that with the exception of the comparatively few, who only think of the personal profit they can reap from the war, every thinking and feeling person in this country respects and sympathizes with the strong will which has carried the expedition through and with the idea it embodies. Your plan has our greatest respect, and we send a respectful greeting to the high-minded idealist to whose initiative the plan is due: Mr. Ford.

How could we do otherwise? When the senseless barbarity of the war has made such a deep impression on you who are so far removed from it, how much more must it be the case with us, who live on the edge of the volcanoe and may expect every day to be whirled into its destructive deeps. We all have relatives and friends enrolled in the different armies, and thousands of our countrymen have already found their death on foreign battlefields. We have felt the horrors of war ourselves.

And the senseless horor of the war comes home to us every day, the horror of the thought that millions of human beings are destroyed for no purpose whatever. The wars of other times sprang at least from some idea: a religious idea, a political idea, an idea of freedom. But this war is totally devoid of any such idea. And for this reason it is not only the greatest war but also the most hideous war the world has seen. It is a war of business and profit. Business! And of what a kind!

But above all else this is a senseless war because the number of those engaged in it either directly or indirectly is so very small compared with the number of those who passively suffer through it. Behind the millions of the armies who fight and keep on fighting, hundreds of millions are shedding bitter tears and praying that the war may cease. This is what makes the war so senseless.

First and foremost it is to these unfortunate beings, ladies and gentlemen, that the expedition has a message to deliver, for on them depends the duration of the war. The measure of the nations' suffering will be set by them. Under the weight of their silent suffering the soldier will sheathe his sword.

Therefore I would say: Whatever difficulties your plan may meet—for these unfortunate ones it will still be a comfort, an encouragement, a blessing—all this only because you work and act and speak. The oftener the thought of peace finds utterance the nearer will its realization be.

And we, who sympathize with you but have to remain passive, we cry to you: Do not tire! Do not give in! And should you encounter disappointments then let them spur you on upon the road to victory!

Therefore a welcome to this crusade of peace, this crusade in the name of peace inspired by pity, armed with the right belief, strong in the hope of saving unfortunate human beings.

Welcome and thanks!

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THE FIELD

"The World is my Country, to do Good is my Religion."

PLATFORM OF HENRY FORD PEACE EXPEDITION.

Signed on Board Oscar II. in Mid-Ocean by Over Sixty of the Invited Members.

WHEREAS, The rising desire of the people in neutral nations to convert a barren disinterestedness into active good will has promped us, citizens of the United States of America, to sail for Europe on the S. S. Oscar II. with the serious purpose of joining with citizens of European neutral nations in an organized effort to restore peace upon an honorable and just basis,

We, therefore, guests of Mr. Henry Ford, declare ourselves in hearty and loyal sympathy with his purpose and plan, and pledge ourselves to use every possible effort to support him and those associated with him in this superb enterprise of peace.

AND WHEREAS, The policy of maintaining vast armaments on sea and land has involved all Europe in disaster, and threatens, if persisted in, to submerge civilization itself;

It is therefore not only right but most expedient to work and plan for international disarmament and the peace of the world.

Further, We declare our opposition to any increase by the United States of her military and naval forces. At a time when we have no enemy amongst all the nations of the world, when we have no fear of aggressive action directed against our interests or our honor, and when the warring nations are facing the exhaustion of their economic resources, we are convinced that no good reason can be alleged for the expenditure by us of great sums of money in preparation for war. We therefore call upon our fellow citizens in every State of the Union to unite in opposition to a policy dangerous to our country and to the world, and to join with all earnest men and women in every land in active preparation for the day of international brotherhood.

HENRY FORD PEACE EXPEDITION.

Please Read Carefully. Important Notice to Members and all Other Persons Connected with the Expedition.

[The following Bulletin, issued by the Committee of Administration on entering Copenhagen, will throw light on the difficulties and inspections of this high adventure.]

Long ago the conditions bearing upon the neutral countries made it necessary for the authorities of this county to decide against public meetings, where there would be any discussions of war and peace. For this reason our Danish friends must refrain from holding any public meetings for the Henry Ford Peace Expedition; but in order to show their hearty sympathy and interest they have provided private receptions for different groups where we may meet one another and exchange ideas.

After consultation with the Danish committee and the Danish authorities we have promised that every one connected with the Henry Ford Peace Expedition in any capacity will abide by the conditions thus made necessary. No invitations for a public or private function other than those officially arranged by the Danish committee may be accepted unless this committee represented by Mr. Olaf Forchhammer, who can be addressed at our headquarters at the Palace Hotel, has been informed and has approved.

Embarrassment for the receiving nation and for ourselves can be avoided only by carefully abiding by the conditions now made necessary. Any one ignoring them will automatically separate himself from the expedition, as the Henry Ford Peace Expedition cannot be responsible for any one who in conditions so acute does not use every effort to avoid any word or act which can be construed as a violation of the regulations of the authorities. We cannot better show our heartfelt appreciation for the great devotion to the cause of peace shown by the Danish people and their sympathy with the plan of the Henry Ford Peace Expedition than by proving our sympathetic understanding of the difficulties under which they have worked and the wonderful enthusiasm with which they have conquered all obstacles and successfully arranged so complete and varied a program.

Committee of Arrangements for the
COMMITTEE OF
ADMINISTRATION.

The following partial program has been arranged for the entire stay in Copenhagen. Further details will be given regularly in the daily bulletins:

General Notice Concerning Meals.

While in Copenhagen all members of the Henry Ford Peace Expedition and other persons connected therewith will take meals in their own hotels except when otherwise especially announced.

Partial Program for the Entire Stay.

Friday, December 31st—

4 to 6 p. m.: Danish Committee of Arrangements will welcome the party at the Palace Hotel in the Reception Room on the mezzanins.

8 p. m.: New Year's Eve dinner for members and all other persons connected with the party. As the dining place is somewhat remote, autos will be provided at the different hotels at 7:30 sharp. Autos will also be provided for the return after the dinner.

Saturday, January 1st—

10 a. m.: Visit to City Hall, which is considered one of the most magnificent in Europe.

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During the afternoon there will be a number of receptions for different groups. Further details later.

8 p. m.: Reception by Danish committee in the Old Glypothek, home of Mr. Jacobsen, the greatest art patron of Scandinavia. Admission by card to members only.

Sunday, January 2nd—

Visits to various museums and other unique institutions of Copenhagen. Also small private receptions.

Monday, January 3rd—

11 to 2 p. m.: Thorvaldsen's Museum. Thorvaldsen is Denmark's most famous sculpturmaker.

12 to 2 p. m.: National Museum. A unique collection of Scandinavian antiquities.

2:30 to 4:30 p. m.: Reception for teachers.

7 p. m.: Banquet.

Tuesday, January 4th—

3 p. m.: The chief editor of "Politiken" will hold farewell reception in Politiken Hall for members and all other persons connected with the Ford Peace Expedition.

HENRY FORD PEACE EXPEDITION.

Program of the New Year's reception given at the old Glypothek by one hundred leading citizens. (A great success.)

Director Jacobsen: Welcome.
Olaf Forchhammer: Welcome.
Dr. Louis Fraenckel: Chairman.
Kammersanger Peter Cornelius: "Klokke Ring Fred."

Song written by Sophus Andersen. Words by Josias Bille. Accompaniment: Cand. Schnorr.

Rev. Jenkin Lloyd Jones: "Peace on Earth"—Our New Year's Wish.

Judge Ben B. Lindsey: The Spirit of America.

Sven Lange: Greeting to Americans.

Louis P. Lochner: Purpose and Plan of the Henry Ford Peace Expedition.

Kammersanger Peter Cornelius and Pianist Paul Schluter: Music.

Refreshments.

In Press, a New Edition, by Rabbi Jos. Krauskopf, D. D.

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You can call it either charity or advertising, it makes no difference to us as long as we accomplish the results we are after, but we will give fifty pounds of coal free every day, as we have for the past three winters, on presentation at any of our yards listed below of our coal certificates which may be had from any Physician, Minister, Priest, Rabbi, Newspaper, the Salvation Army, the Volunteers of America, Associated Charities, the Visiting Nurses Association, any Woman's Club or Charitable Organization, And we give it freely without any fuss or foolishness.

Last year we distributed 70,720 fifty pound lots of Consumers coal. You may call them advertising samples or charity just as you choose. In either event we *know* that we kept 70,720 *families warm.* This is our Christmas offering and in this manner *we propose to make Christmas last all winter.* If we profit by it later—when these good folks are in position to become *paying* customers, you won't care, will you? We think not.

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President

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7476 Rogers Ave., Rogers Park 314
Lincoln Ave., and Grace Street, Lake View 547
Division and Hooker Sts., Superior 1540
1240 Belmont Ave., Lake View 3456
936 North Branch St., Superior 6117
Foot of So. Water St., Randolph 2125
1100 N. Halsted St., Dock, Superior 300

NORTHWEST SIDE

1733 N. Kildare Ave., Belmont 7657
1800 N. Crawford Ave., Belmont 3456

Location and phone Number—

2915 N. California Ave., Monticello 2613
4553 Armitage Ave., Belmont 6839
1769 Milwaukee Ave., Humboldt 357
3801 Milwaukee Ave., Irving 22

WEST SIDE

Kedzie Ave. and Kinzie St., Garfield 3456
342 N. Oakley Ave. West 443
Wood St. and Carroll Ave. West 246
2512 West Fulton St. West 1223
Kenton and Park Ave. Austin 37

SOUTHWEST SIDE

Blue Island Ave. and Wood St., Canal 1515
18th and Sangamon Sts. Canal 1737
18th Place and Western Ave. Canal 500

Location and phone number—

SOUTH SIDE

44th and Federal Sts. Armour [Ave.] Kenwood 3456
71st St. and S. Chicago Ave. Stewart 4567
1311 State St. [team track] Calumet 917
26th St. and So. Park Ave. Calumet 3799
61st St. and Blackstone Ave. [Wash. Ave.] Hyde Park 131
34th St. and Racine Ave. Yards 890
35th and Normal Ave. Yards 2841
35th and Federal Sts. [Armour Ave.] Douglas 3103
47th and Normal Ave. Yards 632
59th and Wallace Sts. Wentworth 1076
54th St. and Lake Ave. Midway 3456